

# FORTH

JANUARY, 1950



ON OKINAWA

• KNOW YOUR CHURCH'S WORK OVERSEAS •



V. 115  
No. 2

# *Your* CHURCH IN THE NEWS



NEW HEADQUARTERS for Church in Japan is Hongo estate, Tokyo, which will be occupied by Theological School, National Council, and diocesan offices



FIRST BAPTISMS since war take place at Church of Transfiguration, Nikko, Japan. Recently revived, this famous parish is rapidly becoming one of most active in Diocese of North Kwanto



SITE of new kindergarten is blessed in Aomori, Japan. Growth of ministry in Aomori is typical of postwar development all over Japan, where Church has great opportunities for rapid expansion



TEACHING in home for children who are crippled, blind, deaf, or emotionally disturbed is part of work of Kathryn Bryan, religious education director in Haiti (FORTH, November, 1948, page 29). She teaches breath control (above), lip reading, helps them walk







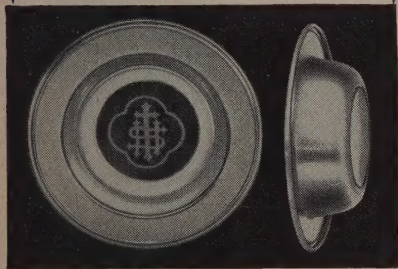
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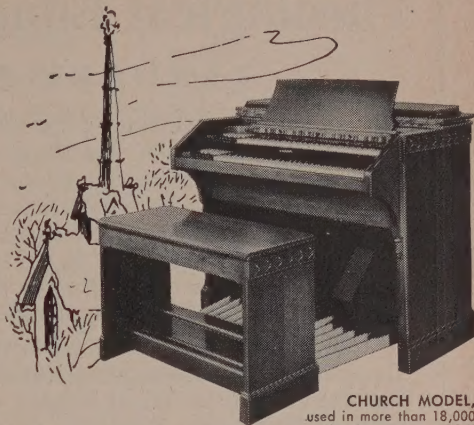
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# Theological Education Sunday

JANUARY 22, 1950

THE future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry of the Church.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

I hope that Theological Education Sunday may bring a very generous support to our theological schools.

JNO. B. BENTLEY  
Vice-President  
The National Council

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## Turning the Pages

MANY of us rejoice in being members of the Episcopal Church; proud to be part of that great worldwide fellowship which today, in high place and modest position, is providing outstanding leadership in every area of human endeavor. Month by month some of these leaders are introduced to our readers through Churchmen in the News. Inevitably the number of men and women thus recognized is but the slightest fraction of our fellow Churchmen whose leadership merits such recognition. Each one of us, no doubt, could compile our own list of Episcopalians who are making their Christian leadership felt in their own community or in wider circles in the State, the nation, or the world.

Some months ago an officer of the National Council returned from a Conference on Christian Life and Work, conducted by the department of Christian social relations of the Province of Sewanee. He was aglow with one of the addresses made at that conference, an address made by a layman, a member of the provincial department, and the Editor of the *Delta Democrat Times* of Greenville, Mississippi: Mr. Hodding Carter.

Our colleague gave us a copy of Mr. Carter's address, and as we read it we wished that many times the five hundred people who heard it delivered might read this paper. Our wish was gratified a few weeks ago when the December issue of *The Ladies Home Journal* appeared with an article by Mr. Carter, A Street in Our Town. This article is essentially the same as his conference address.

We still were rejoicing that Mr. Carter's article in the *Journal* would have a wide reading when we picked up a copy of *Look* with a feature on the Negro problem, presented from the Northern and Southern points of view. The writer of the Southern article was Mr. Hodding Carter. Many of us rejoice in the influence of our fellow Churchman in molding the thinking of Americans on contemporary problems.

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FORTH—January, 1950



# FORTH

VOL. 115 NO. 1  
JANUARY 1950  
Editor WILLIAM E. LEIDT

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## FORTH CORRESPONDENTS

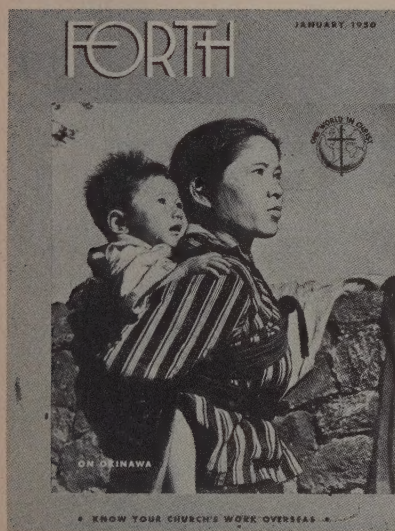
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**THE COVER.** Wartorn Okinawa, the scene of such poignant memories for many veterans, presents a great missionary opportunity today. Funds to permit the inauguration of this work are included in the enlarged program adopted by the General Convention. The opportunity is discussed on page 24. A generous response to the One World in Christ campaign will hasten the Church's answer to this challenge and bring peace and hope to thousands of Okinawans of whom the mother and child on the cover are typical.

FORTH—January, 1950

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## Turning the Pages

Continued from page 2

### A Forty-Year Birthday

This Magazine, which has ever counted the retired Bishop of California, the Rt. Rev. Edward L. Parsons, as one of its best friends, is deeply distressed that in the December issue (page 13) the woman conversing with Bishop Yashiro was incorrectly identified as Mrs. Parsons. She is a daughter of Bishop Parsons.

And while we are apologising to Bishop Parsons, we also must recall an anniversary: the completion during the past year of forty years service of St. Margaret's House, Berkeley, of which he was one of the founders in 1909. Elsewhere in this issue (page 20) one of St. Margaret's present students tells how this training school is now preparing young women for leadership.

The first student entered St. Margaret's in 1909 when the school was housed in an apartment near St. Mark's Church, Berkeley, whose then rector was the future bishop of California. Twenty years later the present property on Scenic Avenue, Berkeley, was purchased. A year later a grant from the United Thank Offering made possible the erection of the dormitory. Readers who may wish to know more about the Church as a vocation for women can read certain National Council publications: *The Church: a Profession for Women* (50 cents), *Consider the Church* (free), and *What Do They Do?* (free).

### National Council Meeting

With deep thanksgiving to Almighty God for His infinite goodness we report that the Presiding Bishop's convalescence is proceeding apace. Bishop Sherrill was released from the Massachusetts General Hospital in Boston soon after Thanksgiving Day, and, with Mrs. Sherrill, is now at his summer home in Boxford, Mass. It is hoped that he again will be in his office at National Headquarters within a month.

The National Council met at Seabury House, December 6-8, in the absence of Bishop Sherrill, under the chairmanship of the Vice President, the Rt. Rev. Jno. Boyd Bent-

## Check Your Calendar

### JANUARY

- 1 Circumcision. Church of the Air, Columbia Network. 10:00 a.m., E.S.T.
- 4-5 Biracial Sub-Committee, Seabury House, Greenwich, Conn.
- 6 Epiphany
- 13-15 Brotherhood of St. Andrew, Seabury House
- 20-22 Presiding Bishop's Committee on Laymen's Work, Seabury House
- 22 Theological Education Sunday
- 24-27 National Congress on Home Missions, Columbus, Ohio
- 29 Church of the Air, Columbia Network. 10:30 a.m., E.S.T.

### FEBRUARY

- 10-13 Executive Board, Woman's Auxiliary, Seabury House
- 12 Race Relations Sunday
- 14-16 National Council annual meeting, Seabury House
- 22 Ash Wednesday
- 24 World Day of Prayer
- 26-28 National Association of Principals of Girls' Schools, Seabury House

ley. The preceding weekend the Executive Board of the Woman's Auxiliary met at the same place.

The Council had before it a wide variety of business relating to the Church's enterprise in every corner of the globe. Many of the discussions were of a preliminary and exploratory nature and will not result in action until decisions are made at later meetings of the Council.

Visitors to the National Council always provide new insights and renewed inspiration. The December meeting was enriched by the presence and brief remarks of Col. Paul Rusch and Dr. J. Sasaki, President of St. Paul's University, Tokyo.

Changes of personnel reported at the December meeting included:

The American Church Institute for Negroes, which for many years has had two Negro men as trustees, now has elected its first Negro woman as a trustee, Miss F. Alexander of Mississippi, head of Jeanes supervisors in her county. The Rev. J. Alvin Russell, principal of St. Paul Polytechnic Institute, Lawrenceville, Va., has retired.

Continued on page 5



# Yours Free ...



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## Turning the Pages

Continued from page 4

The acting Presiding Bishop of the Chinese Church, the Rt. Rev. Robin Chen, cabled the acceptance of the resignations of the two remaining foreign bishops in the Chinese Church: the Rt. Rev. Lloyd R. Craighill and the Rt. Rev. William P. Roberts. They will be succeeded by Chinese bishops elected by the Chinese Church.

The Department of Christian Education introduced two new members of its Editorial Board, the Rev. Donald W. Crawford and Miss Frances Bailey.

The Church's Treasurer in Shanghai, Mr. Carl Gilson, has resigned to take Holy Orders, and is succeeded by a Chinese, Mr. K. Yok.

The Council confirmed the appointment of the Rev. Kenneth E. Heim as liaison officer with the Missionary District of Mexico and named Mr. Lindley M. Franklin Jr., as assistant treasurer of the same missionary district.

The National Council heard with gratitude of the Church's response to General Convention's call for assurances for Displaced Persons. To December 5, 673 assurances, more than half the goal of 1,200 sought, had actually been secured or promised.

Another indication of the alertness of the Church to current world needs is the response in 1949 to the Presiding Bishop's Fund for World Relief. On November 30 this fund stood at \$1,026,609.51 of which \$990,740.39 had been paid in cash.



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# Know Your Church's Work Overseas

## BISHOPS SUMMARIZE TODAY'S TASK ABROAD

**Y**OUR Church's work overseas as carried on under the direction of the National Council's Overseas Department is now going on in twenty-nine dioceses and missionary districts located in nineteen countries.

Although this work is directed by the Overseas Department, it is in a very real sense your work. In the early days of the Episcopal Church on this continent, our forefathers, recognizing that the essence of Christianity rests in its demand to be given away, freely and generously, decreed that the Church itself is the Missionary Society. A corollary of this dictum and one which the young Church in America wrote into the constitution was that every baptized member of the Church was, by virtue of that baptism, a member of the Missionary Society. As members of the Missionary Society today, we have a special responsibility for the spread of Christ's Kingdom both at home and overseas, in crowded metropolitan centers and in remote and tiny villages.

For convenience and efficiency in carrying Christ's message to men of every color and race, scattered in nineteen countries, the Overseas Department divides the work into two natural geographic areas: the Atlantic Division and the Pacific Division.

The Atlantic Division comprises the Missionary Districts of Mexico, Cuba, Haiti, the Dominican Republic, Puerto Rico, the American Virgin Islands, the Panama Canal Zone (which includes our work in Nicaragua, Costa Rica, Panama, and the northern half of Colombia, as well as in the Canal Zone itself), Southern Brazil\*, and Liberia.

The Pacific Division embraces the Missionary Districts of Alaska, Honolulu, and the Philippines; our work in China, which includes the work in the Dioceses of O-Hsiang (formerly Hankow) and of Yunnan-Kweichow, as well as the work in the Missionary Districts of Shanghai and Anking, all a part of the *Chung Hua Sheng Kung Hui*; help to the ten dioceses of the *Nippon Sei Ko Kai*; and assistance to the Diocese of Dornakal in the Church of South India.

The enlarged Program for the triennium 1950-1952 adopted by the General Convention in San Francisco allocates for this work an annual appropriation of \$2,109,000. This appropriation, approximately twenty-five per cent greater than in 1949, compares with an expenditure in 1931 of \$1,712,000. It provides for holding the line in all areas and some advance in particularly strategic places.

One of the high points of the recent General Convention was the appearance at a Joint Session of a dozen missionary bishops. Each bishop very briefly summarized the needs and opportunities in his jurisdiction. Somewhat abridged these statements are printed here.

### A Large Mission . . . and Growing

The Church in Cuba numbers more than 43,000 baptized persons. This is more than there are in many dioceses here in the United States. We could have many more, if we had more men, more churches, and more schools.

We have a native ministry in Cuba; the bishop and the dean are the only Americans in the Cuban

Church. The four Archdeacons are Cubans, the clerical members of the Council of Advice are Cubans. One hundred teachers and lay readers are Cubans.

The opportunities for evangelistic and educational work in Cuba are limited only by the funds at our disposal. We are in urgent need of fifteen church buildings, eleven rectories, two school buildings, and one dormitory.—A. HUGO BLANKINGSHIP, *Missionary Bishop of Cuba*.

### Haitian Challenge

Next to Cuba, Haiti is the strongest missionary district of the Church, at home or overseas. The Church in Haiti numbers more than 38,000 souls. There are seventy-four missions.

Our need is not for men. We have the men, and we are training more for the future. Of our twenty-seven clergy, twenty-six are Haitians. We have built up a native ministry. We have our own theological school. At the present time, there are ten students in our seminary. These young men, who are the future priests of the Church in Haiti, have a working knowledge of at least three languages, namely, French, Creole, English, and some of Latin and Greek.

Our need is for funds . . . funds to make more effective our ministry to the spiritual, educational, health, and economic needs of Haiti.

In the Dominican Republic our work has been carried on on such a limited scale as to restrict its usefulness. We must develop a native ministry if our work is to grow. We must establish new stations, manned by a native, Spanish-speaking clergy. With only three or four missions

\* No statement is included here as Brazil is discussed on pages 9-12.



## Your Church's Work

Continued from page 7

offering adequate services to the people, the man who has been won to the Christian faith, as we know it in this Church, is lost when he leaves the community in which he was converted and goes to a community where we have no mission. He loses touch with the Church and is deprived of its services and sacraments. We ask for men and the means to do a decent job.—C. ALFRED VOEGELI, *Missionary Bishop of Haiti and Bishop-in-charge of the Dominican Republic.*

### Difficulties and Dangers

The Church in Mexico has carried on quietly, under some difficulties, under some discouragements, and under some danger at times. We in Mexico know what the Apostle Paul meant when he wrote of being stoned and beaten with rods. Our clergy and people have suffered similar experiences within the past year, and at the hands of Christian Brethren. But the work goes on. It grows from year to year, if slowly. It is in the hands of the Mexican Churchmen. I am a son of Mexico. With one exception, my clergy are all Mexicans. We have our own theological school. We have developed a native ministry.—EFRAIN SALINAS Y VELASCO, *Missionary Bishop of Mexico.*

### Limitless Opportunity

The Church's first missionary to Puerto Rico arrived on the field exactly fifty years ago. In those early days, following the Spanish-American War, our mission in Puerto Rico was to the American occupation force. Later, it was extended to our West Indian Negroes, Anglicans from neighboring islands, who migrated to Puerto Rico seeking employment in the sugar industry. Today, it has been extended further, and quite properly, to include our Spanish-speaking Puerto Ricans, of whom there are over two million with eighty per cent not active in any Christian Church.

We have fifteen Puerto Rican or Spanish-speaking clergy and forty Puerto Rican lay workers, in addition to a small Continental American staff. We have more than twelve

thousand Church members in twenty-six congregations, a splendid hospital and school of nursing, rural clinics, five parochial day schools, and the already famous *Colegio San Justo*, our agricultural school for boys, the only thing of its kind in the island.

Our future growth is limited only by our available means and man power.

With only five clergy and one woman worker on our staff in the Virgin Islands, we have more than



six thousand persons on our rolls. Our ministry on these islands is to the West Indian Negroes, and to a few Churchmen of English and American descent.—CHARLES F. BOYNTON, *Missionary Bishop of Puerto Rico and Bishop-in-charge of the Virgin Islands.*

### The Rainbow Republics

There was a time when the Missionary District of Panama Canal Zone consisted of the Canal Zone only. Today the missionary district comprises the countries of Nicaragua, Costa Rica, Panama, and the northern half of Colombia, as well as the Canal Zone itself. It comprises an area almost as large as Alaska. It has a population of twelve million souls. We minister to American civilians, Army and Navy personnel, to British folk, to colored people, and to primitive Indians in several languages and dialects.

Our problem is three-fold. We are faced with unlimited opportunities, but we do not have the men. If we had the men, we would lack means to maintain them in new fields.

The vast area of the district makes administration difficult. Travel and transportation are major problems.

Our workers travel in everything from a DC6 to a dugout canoe. To the natural obstacles of distance and time must be added the man-made obstacles of boundaries and borders, of visas, and five different monetary systems, and a multitude of rules and regulations to be observed.—R. HEBER GOODEN, *Missionary Bishop of the Panama Canal Zone.*

### Leadership in Liberia

The great task of the Church in Liberia is the development of Liberian leadership, both clerical and lay, for the Church's work.

Our program is basically educational. Our boys and girls find their first opportunities for learning in our elementary schools. From these small mission schools, they are sent to our high school in Robertsport, which is recognized as the best in Liberia. From high school, the brightest of our young people go to Cuttington College.

Cuttington College, after being closed for twenty years, has been rebuilt on a new site 125 miles inland on a high plateau, with splendid new reinforced concrete buildings. Cuttington College is the only Church institution for higher learning in the Republic.

Then we have our own theological school in connection with Cuttington, as well as an agricultural program on our 1,500-acre farm for the purpose of producing revenue crops, food for our institutions, and training young men on a practical basis.

We carry on our health program both for Grand Cape Mount County and our own institutional personnel through St. Timothy's Hospital.

We enjoy the confidence of the Government and of the people. Our relationships with other Christian groups are the happiest. We have come a long way. We have a long way to go, but we look to the future with confidence.—BRAVID W. HARRIS, *Missionary Bishop of Liberia.*

### Firmly Established

The Eskimos, Indians, and white people of Alaska are, like you, citizens of the United States. They are our fellow Churchmen. Among them, the Church is firmly established.

Continued on page 12



**T**ODAY, January 1, 1950, the division of the great Missionary District of Southern Brazil into three separate missionary districts has become a reality. Today countless Churchmen in and beyond Brazil are giving thanks to God for the fulfillment of a long-cherished hope.

This action is without doubt one of the most significant in the history of the Brazilian Church, for it is a decisive step in the direction of eventual autonomy and independence.

The plan is the result of the wisdom, experience, and untiring efforts of three of Brazil's pioneer Churchmen: the Rt. Rev. William M. M. Thomas, recently-retired Bishop of Southern Brazil; the Rt. Rev. Louis C. Melcher, Bishop Thomas' successor; and the Rt. Rev. Athalicio Pithan, the first Brazilian bishop, Suffragan from 1940-1949, and now chosen bishop of one of the new districts. Last February the plan was discussed and unanimously approved at the meeting of the Council of the Brazilian Church in Rio Grande. In September the three bishops presented it to the House of Bishops which gave the plan hearty approval.

It will not be long before the great value of this change becomes evident. For sixty years the Church

Continued on next page



Weimer from Three Lions

From modern Rio de Janeiro to undeveloped interior, Church moves forward in Brazil

## The Brazilian Church Gives Thanks



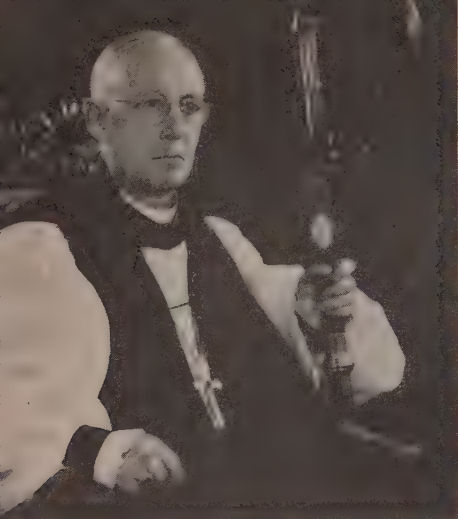
Scheier from Monkmeier



Scheier from Monkmeier

Division of Brazilian Church into three missionary districts will mean more adequate ministry for small towns and rural districts





**LEADER** in Brazilian Church for fifty-six years is the Rt. Rev. W. M. M. Thomas



**CENTER** of ministry is Pro-Cathedral, Porto Alegre. Above is youth congress service



**Emphasis** is put on education of Churchmen, institutions such as Boys' Town, Bagé

in Brazil has consisted of one huge district, presided over by a bishop, latterly with the help of an assistant bishop. This area of the Church's activity is equal in size to a section of the United States from Massachusetts to Georgia, extending back from the Atlantic coast as far as Pittsburgh. It includes the States of Rio de Janeiro, Sao Paulo, Santa Catarina, Rio Grande do Sul, Parana, and the Federal District.

Within this area the Church has established thirty-seven parishes, twenty missions, and one hundred preaching stations. Among the population of sixteen million there are approximately twenty thousand baptized members of the Church, and about seven thousand communicants. There are thirty-four active priests, of whom only four are North Americans. Six are Japanese; a few are of European birth; and the rest are Brazilian. They are aided by nearly sixty laymen: lay readers, catechists, and candidates for the ministry.

#### **Closer Coöperation Possible**

The tremendous distances between the centers of work, and the difficulties of travel, have, from the beginning, rendered effective administration almost impossible. It has been difficult for all the clergy to attend the annual council meeting, and even more difficult for the laymen, who have thus been denied a real sense of participation in the body of the

## **Brazilian Church Gi**

Church. The new division into three districts, each with its own bishop, missionary organization, and budget, will result in more effective episcopal supervision, in greater unity, and in the strengthening and extension of the work within each division.

The three districts, each of which is larger than most missionary districts, are Central Brazil, which embraces the work in the Federal District and in the States of Rio de Janeiro, Sao Paulo, and Parana; Southern Brazil, which includes the eastern half of the States of Rio Grande do Sul and Santa Catarina; and Southwestern Brazil, which consists of the western half of the States of Rio Grande do Sul and Santa Catarina.

Central Brazil, a tremendous section open to development, is under the jurisdiction of Bishop Melcher (FORTH, April, 1948, page 12) who, as Bishop Coadjutor, took charge of the area on February 5, 1948. Bishop Melcher will immediately seek to open new work in Curitiba, capital of Parana, as well as in the States of Minas Geraes and Rio de Janeiro. In the State of Sao Paulo, a center of industry and agriculture, he plans to strengthen work which is already in progress, including that among the Japanese colonists.

Southern Brazil is under the competent leadership of Bishop Pithan (FORTH, June, 1940, page 32), who will bend his energies to the achievement of greater self-support, an intensification of the work in rural areas, and more effective publicity.

#### **Will Concentrate on Missions**

Southwestern Brazil will be presided over by the Brazilian Bishop-elect, the Rev. Egmont M. Kriskhke (see page 13), whose consecration will take place very soon. Among the foremost concerns of Bishop-elect Kriskhke will be the consolidation of the work in the organized missions, which are greater in number than in either of the other missionary districts; the expansion of the educational work; and the prep-



# es Thanks . . . continued

aration of excellent teaching material for use in the Church Schools.

The general educational institutions: the Theological Seminary in Porto Alegre, the Southern Cross School for boys in Porto Alegre, and St. Margaret's School for girls in Pelotas, belong to the three missionary districts together, although they are located in Southern Brazil.

## Prepare for Independence

Thus the foundations are being laid for the building of an independent national Church in Brazil. Moreover, another step has been taken toward that end this year. The same plan which provides for the division provides also for the formation of a National Council of the Brazilian Church, to consist of the three bishops, plus one priest and one layman from each of the missionary districts, plus a lay member chosen alternately from one of the jurisdictions plus an executive secretary appointed by the National Council of the Church in the United States. This new Council is of the utmost importance, for it will serve as an executive and coordinating body for all the activities of the Church in Brazil. It will make up the budget requests for the entire Brazilian Church and present them to the Mother Church. It will supervise all Brazilian Church institutions, and it will work out the program for missionary expansion in the vast areas which the Church has not yet reached.

Sixty years ago, when Lucien Lee Kinsolving and James W. Morris, young graduates of the Virginia Theological Seminary, first set foot on Brazilian soil, the present period of hope and accomplishment was no more than a dream.

Twenty-five years before that, the American Church's first missionary to Brazil, the Rev. Richard Holden, had been driven from the country by hostile Roman Catholic mobs. The two young Virginians expected the same opposition—and received it in great degree—but there was one strong point in their favor: they ar-

rived just a month before Brazil was declared a republic. The new freedom in the country was soon to result in new freedom for non-Roman missionaries.

In a short while the Brazilian Episcopal Church's first congregation came into being in Porto Alegre. Slowly, very slowly, the seed began to bear fruit. Two more graduates of the Virginia Theological Seminary arrived: William Cabell Brown and John Gaw Meem. In 1899 Mr. Kinsolving returned to the United States for his consecration as the first bishop of the Church in Brazil.

The young Church continued to grow, but its resources were not great enough to support all the work which it had begun. As a result, the Episcopal Church in Brazil became, in 1907, a missionary district of the American Church.

## Answer Pressing Needs

From the first, all work undertaken was in answer to a pressing need. The educational program, for example, began with a theological seminary because all subsequent growth depended upon well-trained clergy. From the first, the Church progressed steadily in the building of a native-born ministry, in the achievement of an increasing measure of self-support, and in the erection of unusually well-built and well-designed churches.

Continued on next page



FIRST Brazilian bishop is the Rt. Rev. A. T. Pithan, consecrated suffragan in 1940



VAST area of Central Brazil is new jurisdiction of the Rt. Rev. Louis C. Melcher



Clergy and laymen annually travel great distances to be present at Church meetings



## Your Church's Work

Continued from page 8

We need, and we ask for, your continued sympathy and support. We ask three things.

We ask that salaries be adjusted so that our missionaries can enjoy the decencies of life and be freed of constant financial worry.

We ask that the staff on the field be maintained at its present strength, in order that we may hold the line where we now stand, without falling back.

We ask for two or three new men in order that we may press forward in those places where our opportunities and responsibilities are greatest.—WILLIAM J. GORDON, *Missionary Bishop of Alaska*.

### At the Crossroads

The Missionary District of Honolulu stands at "the crossroads of the Pacific." Our ministry is to native Hawaiians, and to island people from the vast reaches of the far Pacific; to peoples from the Asiatic mainland, from America, and from the old countries of Europe. It is a ministry to "all nations, and kindreds, and peoples, and tongues."

Like all other missionary bishops, I have plans and hopes for the future. Our hopes and plans require men and means. With them we will

do the task you have commissioned us to do.—HARRY S. KENNEDY, *Missionary Bishop of Honolulu*.

### The Only Free Soil in the East

The Philippines offers the only free, democratic soil in the whole of the Far East on which the Christian Church can make a concerted stand against the forces of Communism and anti-Christ. The Philippines is a Christian land. Our Church membership numbers 27,000 souls.

We are developing a native ministry. We have twelve Filipino clergy and twelve young Filipinos studying for holy orders in our theological school. In time, this school will enable us to staff our mission with Filipino clergy. Our goal is a completely indigenous national Church.

We have given to the Philippine Independent Church holy orders in the apostolic succession and we have received into our theological school young men who are candidates for holy orders in that Church. A warm spirit of mutual respect and regard exists between our mission and the Philippine Independent Church, which has a numerical strength of approximately one and a half million souls. This has been a bold venture of faith on the part of both groups. We shall hope and pray that it may result in a closer bond

of Christian fellowship.—NORMAN S. BINSTED, *Missionary Bishop of the Philippines*.

### China in Revolution

Now when China is undergoing a ground-shaking revolution, when her economy is bled white by twelve years of warfare, when there is famine in the north and disastrous floods in the Yangtze Valley our sympathetic understanding should go out to all the Chinese people.

Especially do we need to uphold the Chinese Church in this hour of greatest need. Let me emphasize the fact that it is a Chinese Church, the *Chung Hua Sheng Kung Hui*, with fifteen dioceses and missionary districts. In this Church there are eleven Chinese and ten western bishops. The great majority of clergy, and the heads of all schools and hospitals are Chinese. Though in this time of China's financial weakness much, but not all, of the work is dependent for financial aid from the Mother Churches, and though the help of missionaries is still greatly needed and appreciated it is a Chinese Church.—LLOYD R. CRAIGHILL, *retired Bishop of Anking*.

### Japan . . . A Christian Nation

The young Church in Japan  
Continued on page 27

## Brazilian Church Gives Thanks..cont.

In 1928 Bishop Kinsolving resigned because of ill health, and was succeeded by William M. Merrick Thomas, who had been Suffragan Bishop since 1925. Bishop Thomas had already spent the first twenty-five years of his ministry in Brazil, and he was to spend another twenty-one there as its bishop. When he retired on October 1, 1949, he had been in the field longer than any of the mission's founders. He had taken part in the early growth of the Church, and he had made possible many of its greatest achievements.

As bishop, he traveled thousands of miles by plane, train, boat, bus, automobile, on horseback, and on foot—teaching and preaching, founding new congregations, encouraging parochial schools, and watching over

the physical growth of the churches. Earlier, he taught in the Theological Seminary when it consisted of one rented room in the city of Rio Grande, and, later, after it had been moved to Porto Alegre. He founded the Southern Cross School for boys in 1912; in 1934 St. Margaret's School for girls came into being through his efforts, and was built with the United Thank Offering.

He founded the Boys' Town in Livramento, and another in Bagé. He worked with Archdeacon John Y. Ito among the Japanese in the State of Sao Paulo. He helped Archdeacon Severo da Silva to start the *Imprensa Episcopal*, a small printing plant which has played an important part in the educational work of the Church. Under his leadership the

work in Rio Grande do Sul was greatly developed, and new work was begun in many sections, including Bagé, Porto Alegre, and Rosario. In the last twenty-one years the Church has more than doubled in size.

From the beginning, Bishop Thomas, like Bishop Kinsolving before him, worked to lay the foundations for an independent national Church in Brazil. Now, as the three missionary districts come into being, the entire Church rejoices over the fruit of his labors.

Many more years will pass before the *Igreja Episcopal Brasileira* is able to support its own work completely, before it can take its place as an independent branch of the Anglican Communion. But now it has a program which will enable it to work effectively toward this end.

FORTH—January, 1950



**E**GMONT MACHADO KRISCHKE, Bishop-elect of the newly-created Missionary District of Southwestern Brazil, is a brilliant and an unassuming man. At the age of forty he is recognized as one of the ablest scholars, hardest workers, and finest preachers in the Brazilian Church. But his fame rests lightly upon him. Those who have met him remember his quietness, his slow, thoughtful speech, the directness of his gaze, and the sense of humor which underlies the calm.

Short, stocky, and blue-eyed, he was born on June 26, 1909, in Sao Leopoldo, in the State of Rio Grande do Sul. His father, the Rev. George Upton Krischke, was one of the first sons of the Brazilian Church to be ordained.

The young Egmont was educated in the Southern Cross School for boys in Porto Alegre; later he attended the Theological Seminary, also in Porto Alegre. In 1930 he was ordained deacon by the Rt. Rev. William M. M. Thomas, and became assistant at the Church of the Redeemer in Pelotas. In 1933 he was ordained priest by Bishop Thomas.

During the following years he was priest at the Church of the Epiphany, Vila Olimpo; rector of the Church of the Mediator, Santa Maria; rector of the Church of the Ascension, Porto Alegre; rector of the Church of the Crucified, Bagé; rector of the Church of the Nativity, Dom Pedrito; and rector of the Church of the Redeemer, Porto Alegre. Each of these parishes grew rapidly as a result of his leadership.

In 1936 he married Noemi Duval da Silva, the dark-eyed eighteen-year-old daughter of the Rev. José Severo da Silva and sister of the Rev. Nataniel da Silva. They are now the parents of three children: Paulo José, Nelson, and one-year-old Maria Lucia.

In 1948 he became the executive secretary of the newly-formed Bible Society of Brazil. This has been a full-time job and a very important one. The Bible Society, the first organization of its kind in Latin America, undertakes the great evangelistic work of making the Holy Scriptures, translated into Portuguese, available to all Brazilians, that the "atmosphere of the national life may be saturated with its truth." This so-



Egmont Machado Krischke is Bishop-elect of Southwestern Brazil

## PORTO ALEGRE RECTOR TO BE NEW BRAZILIAN BISHOP

ciety enjoys the close coöperation of the American and British Bible Societies, which have contributed largely to the financing of its work. Both the British and Foreign Bible Society and the American Bible Society maintain secretaries at the Bible House in Rio de Janeiro; these work with the executive secretary and the board of the national society. In one year, 84,306 Bibles, 107,110 New Testaments, and 1,287,808 portions of the Holy Scriptures have been distributed.

From the beginning Bishop-elect Krischke has done much in addition to his regular duties. He has worked closely with young people and with

the Church's laymen. He has reached thousands through his books, among which are: *In the Days of Thy Youth*, *Voices from Calvary*, and *Prospects for Youth*. A prolific writer of articles, he has often written for the *Correio do Povo*, the most widely read newspaper in Rio Grande do Sul.

Although well versed in four languages (English, German, Spanish, and Portuguese), he has spent little time outside of Brazil. In 1938 he represented the Brazilian Church at the great ecumenical conference in Madras, India. On the way back he spent some time in London. Last

Continued on page 32



# Not a Penny for Labor

## For Baton Rouge Church

"COMMUNICANTS last reported, 0. Present number, 179." This briefly is the story of the year's growth of Trinity Church, Baton Rouge, La.

Like many of the young communicants of Trinity, the building housing the thriving church has a war record. It is a converted Army chapel, bought by the diocese and moved from Camp Claiborne to University Gardens, the postwar residential area that has mushroomed in the State capital.

The chapel was completely remodelled and an essential wing was added, but not a penny was spent for labor. After working hours, oil company executives, insurance men, doctors, lawyers, merchants, and real estate men formed work crews that sawed, hammered, plastered, and painted in the glow of arc lights until well after midnight. They were cheered on by their enthusiasm for completing their jobs and by cups of good south Louisiana coffee.

The gallery of the former Army chapel was, converted into two offices, one, the vicar's study, the other, the church office. The chaplain's office became an attractive, well-equipped kitchen. The women of the church were responsible for much of the colorful and tasteful interior decoration.

Trinity is now two years old. It has more than 210 communicants and more than 220 children in the Church School. The parochial day school has an enrollment of sixty youngsters.

Trinity Mission is a community center as well as a parish church. Its weekly activities do much to weld together church and community.



**THRIVING** Trinity Church, Baton Rouge, La., is only church in fast-growing suburban area. Building was once Army chapel



**VOLUNTEER** work crew builds wing in which are housed Sunday and parochial day schools. None are professional builders



**VICAR**, the Rev. A. Stratton Lawrence, Jr., enjoys study, furnished and decorated by Woman's Auxiliary of Trinity



**PRE-SCHOOL** neighborhood children attend kindergarten which is part of Trinity's parochial educational plan now being set up





Clem Kalischer

On their way "below decks" to baggage room, seamen pause for a moment in front of Seamen's Church Institute, New York City

# QKF Always Means Welcome

SEAMEN'S CHURCH INSTITUTE LOOKS AFTER SAILORS' WELFARE

AS the freighter shakes the seaweed from her stern and noses up the East River toward her pier, a group of seamen at the rail gaze shoreward at the large white cross atop a thirteen story building. Near the cross, on the same rooftop, three signal flags flap briskly in the wind.

"There she is again, boys."

"Yeah. Good old 25 South Street!"

The building is the Seamen's Church Institute of New York. The cross is the force which built it. The

By the Rev.

**RAYMOND S. HALL**

Director, Seamen's Church Institute, N.Y.C.

signal flags, QKF, spell *Welcome* in the international code.

After two years as a member of the staff, I am still impressed by the vital role which the Institute plays in offering an anchor to windward to the men of the Merchant Marine who are strangers in the Port of

Continued on next page





**WELCOME** to merchant seamen from all over world is extended by Institute. On roof are flags spelling out "welcome" in international code; below are club rooms, classes, clinic

## QKF Means Welcome . . . . continued

New York, whose homes are far away or who have no family or home ties.

As the chaplains and I go about the building, mingling with the men, learning to know them, I am conscious that they need friendship more than anything else, and that here at 25 South Street the Church is at work with its sleeves rolled up. Here we are able to meet the men where they are, instead of sitting behind desks waiting for them to come to us with their problems.

On filled-in land at South Street and Coenties Slip, on the site of the first City Hall of Nieuw Amsterdam, stands this thirteen story building, devoted to the welfare of merchant seamen. From its beginning in 1844 as a little floating church for "seamen and boatmen," moored at the foot of Pike Street on the East River, the Institute has grown



**SCHOOL**, with chart room, flying bridge, radar class

to be the largest shore home in the world for active seamen.

It was begun by the young men of a Protestant Episcopal Church missionary society who had been struck with horror at the neglect and mistreatment which was the common lot of seamen in the Port of New York in the eighteen hundreds. Determined to do something about it, they began with floating chapels where seamen would not feel conspicuous when they rolled in on their sea legs, wearing their work clothes. The next step was lodgings, the offer



**ILL AND INJURED** men are treated at medical, dental, and eye clinics. Clubs include artists' and writers' club and camera club. Paintings are exhibited and writings published

Paul Parker





Owen

fers such courses as navigation and seamanship

of clean, reasonably-priced beds, safe from the waterfront crimps who made their livelihood by beating up, robbing, doping, and shanghaiing seamen.

A dominant figure in the early days of the Institute was the Rev. Archibald R. Mansfield. When still a young man in search of his field of religious work, and with thoughts of going abroad as a missionary, a friend took Mansfield for a walk along New York's cobbled South Street.

South Street, in those days, was



George Boman

**FOUNDED** on recognition of neglect and mistreatment of seamen in nineteenth century, Institute tries to meet every need and give sailors their own place to live and worship

really the street of ships—noisy, smelly, colorful, with the jib booms of sailing vessels poking into the

windows of ship chandlers, with the clatter of teamsters' horses and the cursing of dock hands. Mr. Mansfield saw seamen stagger out of saloons, Blood House Bar or Jip and Jake's, with their wits drugged and their eyes aflame. Appalled, he resolved to do what he could to better these conditions.

He opened more lodging houses for seamen, protected their wages, and taught them cleanliness and self-respect. He fought for and won the passage of legislation protecting seamen. He worked and he dreamed. He dreamed of a big, single building with accommodations for many men, instead of the scattered lodging houses operated by the missionary society. He appealed for funds to the public-spirited, substantial merchants, lawyers, bankers, and shipping men in the Port of New York. At last, in 1913, the present building was erected.

Continued on next page



Lawrence D. Thornton

**GAME ROOM** is scene of recreation, reunions, reminiscences for men of many nationalities. Library, loan bureau, and missing seamen's bureau are part of Institute service



# QKF Means Welcome . . . . continued

After World War I the Institute's building was enlarged; it now has lodging accommodations for 1,400. During World War II the Institute sheltered thousands of seamen and over two hundred torpedoed crews.

It is no exaggeration to say that it enjoys world wide fame, although not always by its proper name. Seamen from Rio to Rangoon call it "25 South Street" or the "dog house." Men who have not seen each other for years exchange handshakes in the lobby. Families are reunited through its Missing Seamen's Bureau. Old sea captains, now retired to Sailors' Snug Harbor, an endowed home for old seamen, in no way connected with the Institute, visit 25 South Street to recapture their memories of life at sea.

Men who shared imminent death on tankers and freighters and in life boats during both World Wars meet each other in the main lobby and speak in low tones of the torpedoed, of the Murmansk run, of "Coffin Corner," either of the last two corner positions in a convoy.

Kids from Iowa and Kansas and Nebraska, lured from far inland by the old fascination of the sea, enliven the lounges with their fresh faces and their farm accents. Men from the Great Lakes, from the West Coast, from down East, meet, mingle, and soon look for another ship. But right now there are more men than jobs. With ships tied up and jobs

in other industries scarce, they quickly use up their savings and then rely on the Institute's Credit Loan Bureau to tide them over.

The building hugs the waterfront and, in turn, is almost nudged by the noses of freighters, tankers, passenger-cargo liners, and tug boats. This imposing structure with its roof-top cross welcomes more than seven thousand seamen every day. More than three thousand meals are served daily in the cafeteria and officers' dining room.

The Merchant Marine School, with its chart room, flying bridge, and radar classroom, offers courses in navigation, seamanship, and special subjects for men seeking to raise their ratings. The Conrad Library keeps about twelve thousand books on hand for the men in the building to use; many more are distributed to the crews of outward-bound ships. Contributions of current books are always needed.

Medical, dental, and eye clinics offer treatment to the ill and injured. In a basement baggage room 135,000 pieces of luggage are handled annually. Four clubrooms—Netherlands, Belgian, Danish, and Swedish—provide attractive lounges for seamen from those countries.

Cultural activities include an artists' and writers' club and a camera club. Paintings, by seamen-artists are exhibited. Seamen who write stories or poetry see their work in



Marie Higginson

**BOOKS from Institute reach everywhere through those given to shipboard libraries**

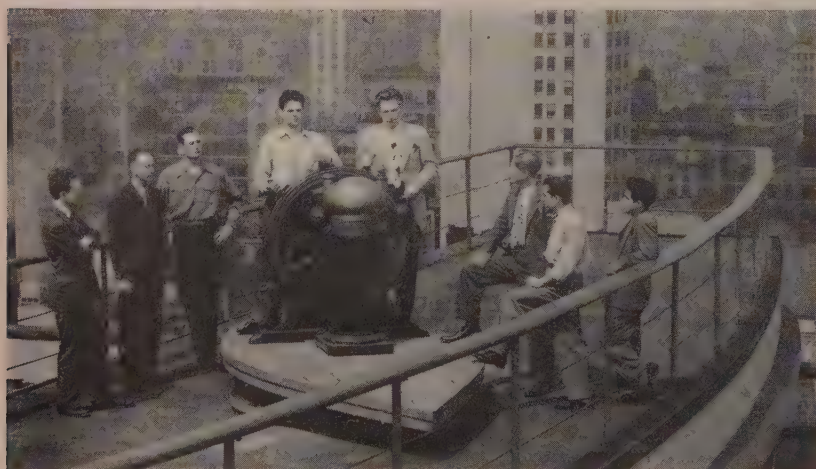
print in *The Lookout*, a monthly magazine published by the Institute.

The Central Council of Associations includes about eight thousand women, representing individuals, groups, and Church organizations, who knit more than twelve thousand sweaters and socks and pack seven thousand Christmas boxes for the seamen each year.

Four chaplains carry on the religious work of the Institute. They conduct services in the Chapel of Our Saviour, which has a reredos seascape by Gordon Grant; they visit sick and convalescent seamen in hospitals; they personally interview those seamen who seek spiritual guidance.

Other agencies and clubs which do work similar to that of the Institute are located in the main ports throughout the United States and Canada. There are agencies in Mobile, Los Angeles, Boston, Detroit, Philadelphia, Newport, Charleston, Honolulu, and Fort Stanton, New Mexico. While all these institutions function independently, most of them hold membership, as does the Seamen's Church Institute of New York, in the Council of Seamen's Agencies, a national coordinating organization.

The size of each of the agencies is determined by the needs of the local port, but they all reflect the desire of the community to provide lodging, board, recreation, and opportunities for religious instruction and worship for seafarers who are away from home.



Owen

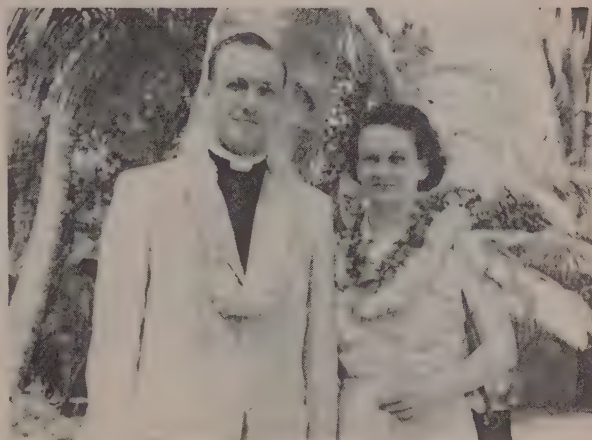
**FEEL of wheel is learned by seamen on flying bridge thirteen floors above sea level**



# We Are Going Forth to Serve



**CAREY C. WOMBLE, M.D.**, ex-naval officer, is a new surgeon at St. Luke's Hospital, Ponce, Puerto Rico (**FORTH**, September, 1949, page 12). He is a graduate of Louisiana State University and Tulane University Medical School. Following internship in naval hospital, Dr. Womble served on U.S.S. Robert H. Smith and naval hospitals in New Orleans and Chelsea, Mass. Long active in Church, Dr. Womble was lay reader at St. Paul's, San Diego, and conducted services aboard U.S.S. Robert H. Smith



**THE REV. ROBERT SHEERAN** is a newcomer to Missionary District of Honolulu, where he is in charge of St. Columba's, Paauilo. Field is not new to him, since he was stationed in Hawaii while serving with Navy during World War II. While there he helped with work at St. Elizabeth's Mission, Honolulu. A member of St. Martin-in-the-Field, Philadelphia, Pa., Mr. Sheeran studied at Philadelphia Divinity School. He was a member of Church Army, in which he received further missionary training



**THE REV. L. RUSSELL CLAPP** has been appointed to Missionary District of Alaska. He succeeds the Rev. E. M. Turner, assistant to the Director of National Council's Overseas Department (**FORTH**, September, 1949, page 5), as priest-in-charge of St. Peter's Mission, Seward. Mr. Clapp is a graduate of Nashotah House, Nashotah, Wis., and served with New York City Mission Society. He went to Alaska from Holy Innocents' Church, Beach Haven, N. J.



**RICHARD H. MORGAN** is a physics and mathematics teacher at St. Mary's High School, Sagada (**FORTH**, November, 1948, page 12), in Missionary District of Philippine Islands. Mr. Morgan goes to Sagada from St. John's, Mich., where his father is rector of St. John's Church. He was educated at Central Michigan College of Education. During three-year service in Navy in recent war, Mr. Morgan was able to see something of Church's work in Philippines



**DOROTHY A. HICKIE** is director of St. Andrew's Craft Shop, Mayaguez, Puerto Rico, famous for its fine needlework and other crafts. Miss Hickie is a member of Emmanuel Church, Boston, and was graduated from Boston University. She was a delegate from Boston Women's International League to first Inter-American Congress of Women in Guatemala. Miss Hickie has been keenly interested for years in Church's work in Latin American countries





**WORSHIP**, led by student or faculty member, begins day at St. Margaret's House, woman's Church training school, Berkeley, Cal.



**DEAN Katharine A. Grammer** teaches one of courses designed to show women's place in ministry of Church

**P**ICTURE the beautiful bay of San Francisco spreading before you. To the left the skyline of the city. Straight ahead the majestic Golden Gate Bridge. And to the right Mount Tamalpais. Breathtaking. Picture-postcard copy. And, fog willing, it's a regular part of breakfast at Saint Margaret's House.

Located in the hills of Berkeley, Saint Margaret's House is the Church Training School for Women in the Province of the Pacific. It offers a two-year course with a master's degree in Christian Education as well as refresher courses for women with experience and perhaps only a few months' sabbatical leave.

Our day at Saint Margaret's starts, not with that breakfast view of the bay, but with a service in chapel at seven-fifteen. Prepared and led in turn by the students and faculty, these services are a very practical and vital part of our life. Practical, because as Church workers, we'll all be called upon to lead services in our future jobs. And experience and confidence are invaluable!

Equally important is the rhythmic group worship which these regular

• **SALLY SJOSELIUS**, a first-year student at St. Margaret's House, was an advertising copywriter before she decided to train for Church work. Her home parish is St. Clement's, St. Paul, Minnesota.

## We Learn, We Work,

STUDIES ARE RELATED TO LIFE AT

By **SALLY**

services give us; the feeling of unity and continuity. With flexible form and varied themes, the services are made relevant in thought to our daily lives. They give us perspective, strength. They help us apply the basic theological concepts which we learn in class to the happenings of our every day existence.

Every Wednesday morning our service is the Holy Communion, celebrated in turn by clergymen from neighborhood parishes and by members of the teaching staff at the nearby seminary. Our student group acts as altar guild, and it's excellent experience for women Church workers-to-be!

One block up and half a block over from Saint Margaret's is the spot where most of us spend our mornings. Fondly known as CDSP, the Church Divinity School of the Pacific is our second home. With the sixty seminarians, we take courses in Church history, Old and New Testament, ethics, theology, to name a few. We share their library, their chapel services, and the inspiration and friendship of their profes-

sors. There's a very real, a very warm spirit of coöperation between CDSP and Saint Margaret's House. And we all feel that studying, talking, worshipping with the seminarians helps give us a valuable insight into the thoughts and the problems of the men with whom we'll work after graduation.

At the end of that "one block up" and hanging right on the edge of this Berkeley hill is PSR. That's the Pacific School of Religion, an interdenominational seminary, where many of us take courses in religious education and Old Testament. We're welcome in their library, too; and at their chapel services. Their faculty is our faculty. This, in fact, is our third home!

Noontime is a casual, often gay time at Saint Margaret's. Sometimes we carry our lunch to the terrace and bask in the warm California sun. We make plans for weekend outings, talk about what's happening in class, beam proudly over pictures from





TEAS on sunny terrace contribute to informal atmosphere and Christian fellowship at St. Margaret's House



SINGING is favorite pastime. Here Tobina Gunning, girl from Holland, teaches folk song. Many come from foreign countries

# We Live Together

## MARGARET'S HOUSE, BERKELEY

SELIUS •

home. There's a wonderful, almost indefinable feeling that goes with being part of a "family" like this. Sharing meals. Enjoying each others' company. Working together, relaxing together.

Usually after lunch, those of us who love to sing (and that means just about everybody!) get together in the lounge. We sing college songs, camp songs, and, of course, hymns! We usually practice chanting, too. We sing because it's fun, because we've found that good singing adds a great deal to the beauty of our chapel services.

While our mornings are devoted to subjects equally important to men and women in Church work, our afternoon courses, held here at Saint Margaret's, are designed to relate that subject matter to the specific jobs which women hold in the Church. One of these courses is Dean Katharine A. Grammer's Ministry of Women. We learn through lectures, reading, and discussions

about the history of women in the Church, about the jobs women have done and are doing, about the various women's organizations.

In Supervised Teaching, taught by Miss Agnes Hickson, supervisor of field work, we meet once a week for two hours to discuss the field work required of each student. Some of us teach in the Church School of a Bay-area parish. Others work at youth centers, or with the University of California student group. In this seminar course, we have a chance to present our own problems to the group, and to listen to others and to learn from them. Naturally in such sessions we learn teaching methods, and age-group characteristics necessary to planning for Christian education.

Another course is Lay Leadership. Our professor, Margaret Fletcher, Episcopal college worker at the University of California, guides us in preparing and leading services. We learn not just how to rearrange the prayers of others, but how to create our own! And what respect it gives you for the Book of Common Prayer!

We often use these creative efforts in our morning chapel services as well as in our regular services at five-fifteen p.m.

Our chapel, incidentally, is in Saint Margaret's House proper, and it's almost too small to hold our biggest-yet class of sixteen. Plans have been made for a new building. We have the architect's drawings, the spot all picked; and hope to have the necessary funds before too many years!

Afternoons at Saint Margaret's also include those unavoidable, washing and ironing, letter writing, and studying, plus such definitely desirables as coffee at the North Gate, walks through the lovely University campus, and shopping.

At dinner we find ourselves back with the view. This time the sun is setting over Mount Tamalpais. Or over the Golden Gate. Often there are guests for dinner. Perhaps a Saint Margaret's graduate from two years as a missionary in Liberia. A bishop. Or a national officer of the Church.

Our table conversation is as varied as the backgrounds of the students! We fly from one country to another . . . to China with Huei-fang, An-yeng, and Pek-Cio . . . to Amsterdam with Tobina. We're all taking a quick course in Mandarin from the Chinese girls (every morning its Ne

Continued on page 28



# PALESTINIANS FACE TRAGIC WINTER

• By the Rev. WILLIAM H. DUNPHY, Ph.D. •

**P**ROBABLY no age in all history has seen so many homeless people, so many unhappy refugees, as our own. It is well to remember that our Lord and the Holy Family were once refugees, and had to leave their dear country to flee into Egypt.

It is not pleasant to recall that while Christian people the world over were joyfully celebrating Christmas, many of our co-religionists in the land where our Saviour Himself was born, where He shed His blood for our salvation, were fleeing from Nazareth and other cities of the Holy Land with scarcely more than the clothes on their backs. But such was the lot of the Arabs, including many Christian Arabs.

Who are the Christian Arabs? And, first of all, who are these so-called Arabs? One answer would be that they are the descendants of the Moslems who in the first half of the seventh century issued from the deserts of Arabia with the sword in one hand and the Koran in the other. This would mean that their ancestors had dwelt in the Holy Land for about 1,300 years, more than three times as long as the white man has been in America.

But this is not the whole story. Actually the so-called Arabs, and especially the Christian Arabs, are Arabs only in the sense that they speak Arabic and have some admixture of Arabic blood in their veins. Actually they are the descendants for the most part of the Christians who were conquered when the Moslems overran the Holy Land. More than that, they are the descendants of the Amorites and Hittites and Canaanites who were in the country when the Jewish invaders first entered it under the command of Joshua. That is to say, the so-called Arabs are the native inhabitants of Palestine, who were there when the Jews first entered it three thousand years ago, with an admixture of Jewish blood, then of Assyrian and Babylonian blood, then of Persian, Greek, and Roman blood, and finally the Arabic strain, contributed by the small but fierce armies from the desert in the seventh century A.D.

The majority of the Christians, after centuries of severe persecution, gradually accepted Mohammedanism. The Christian Arabs are the faithful remnant who could not be compelled, even by fire and sword, to forsake the Cross of Christ. After centuries of Turkish rule, they were liberated when General Allenby entered Jerusalem at the end of World War I. The efforts of the brave Arabs and British forces combined had won a glorious war of liberation. It seemed as if they were about to enjoy at once freedom of

Continued on page 30



ARABS gather for food at Bethany soup kitchen, typical of many relief operations now conducted in Palestine



FAMILY starts for home with rations. Many Arabs live in ruined houses or caves as well as Red Cross camps



DIRECTORS of kitchen check powdered milk shipped by United Nations International Children's Emergency Fund

• This article is taken from a radio address by the Rev. WILLIAM H. DUNPHY, Ph.D., rector of St. Mark's Church, Philadelphia, Pennsylvania.





**RATION CARDS** are checked. Bethany kitchen occupies part of house owned by Anglican bishopric in Jerusalem



**FLOUR** arrives at kitchen. Irregularity of shipments of food from relief organizations often has delayed help for impoverished, homeless Arabs



**REFUGEES** work in kitchen. Woman at left has not seen her husband, in leper hospital, for nearly two years



**THREE HUNDRED** children and old people from surrounding villages find Bethany kitchen source of milk, clothing, lunches, and medical aid



**PRECIOUS** milk ration is given to children. Nurse in kitchen treats minor ailments, sees that containers are clean



**SUPPLIES** from relief organizations have improved situation, but plight of thousands is still desperate, especially during winter months





Okinawa, where the Church hopes soon to begin new work

## Great Opportunity Exists in Okinawa

A GREAT missionary opportunity exists for the Church in the war-torn island of Okinawa. The Foreign Missions Conference knew this when, a short while ago, it asked the Episcopal Church to assume half of the responsibility for the work to be done there. General Convention knew this when it agreed wholeheartedly to the proposal. This island, where American troops fought and died, presents a wide field of genuine Christian need. Few of the people of Okinawa have a Christian

background, but many have a desire for Christian teaching. Now that the island is a mission field of the Church, this desire can be fulfilled.

Almost five years have passed since the last battle of the Pacific was fought on Okinawa. The name of the island has faded from the pages of the daily newspapers, and though it remains in the minds and hearts of all who lived through World War II, it is, to most Americans, little more than a name, a symbol of fear and loss and victory.

The island itself—its people and its history—is almost as little known today as it was before the attention of the world was focused upon it. But it cannot remain so any longer, for there is much to be done there.

Okinawa is the largest of the Ryukyu Islands, a small group which sits in the East China Sea between Formosa and Kyushu, the southernmost Japanese home island. It is sixty miles long, and five to twelve miles wide. In the south there are rolling hills and high jagged bluffs, which rise sharply from the sea. To the north there are barren stretches, more hills, and fragrant pine forests.

### Part of Japanese Empire

For seventy years Okinawa has been part of the Japanese Empire; for centuries before that it belonged to the Chinese. It is an ancient island, inhabited by an ancient people. The Okinawans, about 600,000 in number, are rugged of feature, probably closely related to the natives of Inner Mongolia. Their language, too, resembles the Mongolian tongues, though many have learned to speak Japanese as a result of the occupation. No one knows when, or how, their ancestors came to the island.

Agriculture is the mainstay of life on Okinawa. Sugar cane and rice are produced in abundance; panama hats, lacquer work, and pottery run a close second. There are six cities on the island, the largest of which is the modern capital, Naha, with a population of some forty thousand. Before the war the majority of the people in both cities and villages lived in solid brick or stone houses, built to withstand the frequent typhoons.

On the tiny nearby island of Yagachi there is a leper colony, which was formed by the Japanese Government thirty years ago and which is now supported by the American Military Government. Here the diseased are cared for by doctors and nurses who were trained at St. Luke's, Tokyo, and who have had to promise to remain in the colony for the rest of their lives. Some of them are members of the Church.

Before the war descended upon their island, the Okinawans lived in comparative peace and comfort.



Now there is little of either. One hundred and fifty thousand of them were killed. Naha was almost completely destroyed. Homes, schools, some of the few churches, factories, hospitals, farms, and livestock were wiped out. Those houses which remained intact through the bombardment had to be destroyed by the Americans, for they were overrun with vermin, and many of them served as hiding places for the remaining Japanese soldiers.

### Recovery Is Slow

At present, as rebuilding slowly gets under way, the majority of the people live in temporary thatched-roof shacks, constructed from whatever scraps of lumber and metal are available. Though a large portion of their land is now useless, they are making every effort to grow crops through primitive cultivation. They have been helped somewhat by Church World Service, which sends general relief supplies, and particularly by Heifers For Relief, which has already shipped 2,100 goats to the islands to help replace the 90,000, out of a total 100,000, which were killed.

Up to the present time the American Military Government, whose

installations occupy one-fourth of the island, has done little to assist the natives in rebuilding their homes and their lives, though it does provide the people with a meager 1,800-calory diet by doling out cheap rice rations. The venereal disease rate among the military personnel in Okinawa is the highest in the entire American army, and anti-American harangues by street agitators grow more numerous as time goes on.

The need for working and witnessing Christians in Okinawa is very great. A few clergy and lay members of the Methodist, Presbyterian, and Baptist Churches are already at work there, and many Okinawans who became members of the *Nippon Sei Ko Kai* (the Holy Catholic Church in Japan) while living in Japan have been returned to the island. Since the end of the war, twenty-eight Christian communities have begun to grow in various areas, and a Christian association, headed by laymen, has been formed to coordinate these groups. When the Episcopal missionaries arrive, they will work in cooperation with this association.

In spite of the introduction of Shin-toism and Buddhism into Okinawa by the Japanese, and in spite of the progress made by small groups of

*Continued on page 27*

# READ A BOOK



By JAMES GARFIELD

THE eight papers included in *The Christian Demand for Social Justice*, edited by the Rt. Rev. William Scarlett as chairman of the Joint Commission on Social Reconstruction (A Signet Book. Paper bound, 35c), deal with the challenge which Communism poses to contemporary Western Civilization. The authors, professors of sociology and economics (including a consultant to the O.P.A. and a member of the British Labour Party), clergymen, a labor leader, and an American industrialist who is head of the E.C.A. in Western Europe, analyze the problem from widely differing viewpoints. Their suggestions for meeting the challenge are provocatively varied and yet they have a common element which is what makes the Christian approach a vital part of the picture.

In this country we talk of "life, liberty, and the pursuit of happiness," and we interpret those words to import "equality of opportunity" because no other sort of equality is compatible with liberty or consistent with the facts of life. Thus, liberty takes first place and equality and justice are subordinate to it.

Communism cares nothing for liberty, but insists upon justice and equality. As now practiced, however, it completely destroys individual freedom.

Christianity alone insists that there cannot be justice without freedom, nor freedom without justice, and that neither can truly exist without love, love of human beings as individuals and of something above

*Continued on page 26*

## LET US PRAY

### A MISSIONARY THANKSGIVING

O GOD, who hast made of one blood all the nations of men; we give thee most humble and hearty thanks for the revelation of thyself in thy Son Jesus Christ; for the commission to thy Church to proclaim the Gospel to every creature; for the apostles who, in obedience to thy will, carried the Gospel throughout the world; for those who have gone to the ends of the earth to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise thy Name out of every kindred and nation and tongue. To thee be ascribed the praise of their faith for ever and ever. *Amen.*

### FOR HASTENING THE KINGDOM

O LORD Jesus Christ, who hast taught us that to whomsoever much is given, of him shall much be required, grant that we, whose lot is cast in this Christian heritage, may strive more earnestly by prayer and giving, by sympathy and study, to hasten the coming of thy Kingdom among all the peoples of the earth, that as we have entered into the labors of others, so others may enter into ours; to thy honor and glory. *Amen.*

● JAMES GARFIELD, of the law firm Choate, Hall & Stewart, is a new lay member of the National Council.

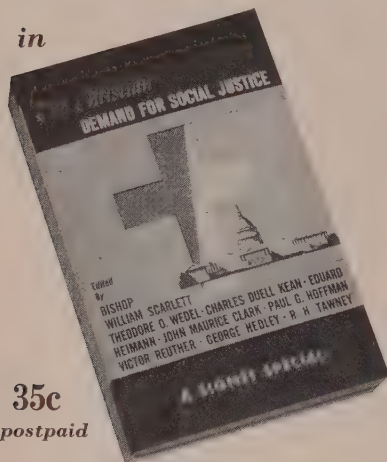


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## Read A Book . . . cont.

Continued from page 25

and beyond the aggregate of all human beings.

In spite of its faults, capitalism has persisted for a very long time, with considerable aid from democracy and Christianity, whereas Communism of the Marxist or Russian variety is relatively new. Can it, without such aid, survive as long? When the proletariat fights against outside enemies to eliminate unjust privilege it has a clear issue. But when evil can no longer be blamed on any outside enemy, someone within the brotherhood must be held responsible. Hence the purge and secret police. The dictator alone is all-wise. Will the time ever come when evil will be entirely eliminated and all individuals will be so permeated by absolute reason that the dictator will no longer be necessary? Christianity would suggest that the millenium is more likely to result from universal love than from absolute reason.

The authors' fairly uniform analysis of the problem, together with their somewhat divergent discussion of government regulation and planning and British socialism, which are advanced as economic and political remedies for the shortcomings of capitalism, combine to furnish an informative and stimulating basis in brief and readable form for individual or group study of a very timely and urgent problem.

The Christians of the United States are uneasily conscious of the inadequacy of the policy that has brought disaster upon Palestine, but few of them know where to turn for the insight they need if they are to subject the dispute to the influence

## CHURCHMEN IN THE NEWS

• Three bishops and a former officer of the National Council died recently: the Rt. Rev. ELWOOD L. HAINES, the Bishop of Iowa, formerly a missionary in Liberia and a member of the National Council; the Rt. Rev. BARTEL H. REINHEIMER, Bishop of Rochester, sometime Executive Secretary of the former Field Department of the National Council; the Rt. Rev. WILLIAM T. MANNING, Bishop of New York for twenty-six years until his resignation in 1947; and RICHARD PEABODY KENT, sometime Assistant Treasurer of the National Council.

• Dr. G. GARFIELD DUNCAN, professor of medicine at Jefferson Medical College, Philadelphia, Pa., recently was elected vice president of the Society of Medical Consultants in World War II. He pioneered in the use of atabrine. . . . The Rev. SHIRLEY C. HUGHSON, former superior of the Order of the Holy Cross, died in November. Fr. Hughson was much interested in the Order's Liberian mission and was the author of *The Green Wall of Mystery*. . . . A former Liberian missionary, Miss MARGARETTA RIDGELY died recently. Miss Ridgely spent twenty-eight years in Liberia.

• The Rev. E. CLOWES CHORLEY, Church historiographer and founder and editor of *The Historical Magazine*, died in November at the age of 84. . . . DOROTHY NICHOLLS, of New York, N. Y., whose sister, Jean Nicholls, works for the National Council, has been named chairman of the Youth Advisory Committee of Church World Service.

of Christian righteousness. Millar Burrows in *Palestine is Our Business* (Philadelphia: Westminster, \$2) has given them precisely what they have long been seeking. As a textbook for adult classes, his *Palestine is Our Business* will enable the sincere inquirer to reach conclusions that will do ample justice to all the disputants.—WALTER C. KLEIN

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## Your Church's Work

Continued from page 12

stands at a critical point in her life. We have recently passed through the tragedy and terror of war. But from the ashes of war and disaster we are trying to recover and rebuild the Church in Japan.

The *Nippon Sei Ko Kwai* comprises ten dioceses: Hokkaido, Tohoku, North Kwanto, Tokyo, South Tokyo, Mid-Japan, Kyoto, Osaka, Kobe, and Kyushu.

We have splendid Christian institutions, such as St. Paul's University, St. Luke's Hospital, St. Luke's School of Nursing, St. Barnabas' Hospital, and St. Barnabas' School of Nursing, and such fine secondary schools as St. Margaret's, St. Hilda's, St. Agnes', St. Michael's, Momoyama, Poole School, and Shoin School.

The faith of Japan has been badly shaken. Many older people will continue in the old faiths. Many will fall away and walk as blind men, not knowing where they go. But countless millions of the younger people seek a new way of life, a new hope. They turn to Christ, or to Communism, or to anyone or anything promising hope for the future.

Therein lies our opportunity. Now is the time for the Church to lift Him up that all men may see Him and be saved.

As our great opportunity is to preach Christ, so our great need is for Christian evangelists. We believe that the evangelism of Japan is the task of the Japanese Church, but we need your help in training our young men to become priests of the Church.

We ask for financial assistance until we have time to recover our strength and are able to stand alone, a free, independent, self-supported national Church. Today we are weak, tortured, torn asunder by the tragedy of war, but, by the grace of God, we are reunited, aroused, and filled with hope and the determination to make of Japan a Christian nation, inbred with Christian ideals. —MICHAEL H. YASHIRO, *Presiding Bishop*, Nippon Sei Ko Kwai.

## Opportunity in Okinawa

Continued from page 25

Christian workers, the religion of the people remains strongly animistic. The Okinawans worship their ancestors and live in a fearsome world in which all animals and all natural objects are inhabited by spirits—some good spirits, some evil. Until very recently the people in the rural areas to the north practised the rite of human sacrifice.

The needs which confront the Church in Okinawa are many and deep-rooted. Lives, as well as homes, must be rebuilt. Schools, particularly agricultural training centers, must be provided. The isolated lepers, must be ministered to. Fear, superstition, and disillusionment must be replaced with confidence and faith. Chapels must be constructed. All this will take a long time, but through the prayers and efforts of the members of God's Church it will be accomplished.

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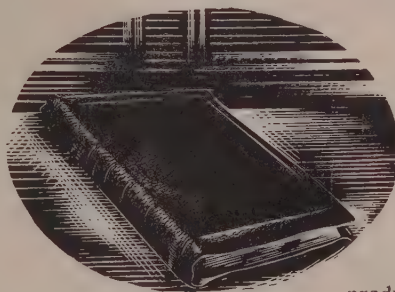
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## We Learn, Live Together

Continued from page 21

how ma? or Tsao!) and with Tobina's help we're working on Dutch and sharpening up our French and German!

Our conversation has a national tinge, too. In fact, we get local color from almost every corner of the country. From Massachusetts, Louisiana, Idaho, Ohio, Arizona, Minnesota, Wisconsin. Our past working experience pops up often. Some of us have taught school, done office work, or written advertising, as I have. And our range in age helps make for stimulating talk. Quite a few of us are in our twenties; one of us is a grandmother!

And of course the contributions of Dean Grammer, a Virginian who has taught in Japan and is an ex-college worker, and Miss Hickson, a South Carolinian who has worked in the rural field and in city parishes, add greatly to the interest, the spice, and the humor of our dinners. They both have that priceless knack of being our friends, living, working, and playing with us, and yet never for an instant losing the respect which we all have for them.

Evening at Saint Margaret's House means a dozen different things. It means studying; perhaps a party at the home of a professor; an impromptu chat with Dean Grammer or Miss Hickson; a bridge game; a meeting with the staff of the Church School where you do your field work; or a spontaneous get-together in somebody's room.

One of the joys of living in a group like this is sharing experiences. We all enjoy hearing about the summer work of the second-year students... for example, Nancy Barnett's June-through-August course in clinical training at Washington, D. C. We talk, too, about why we came to Saint Margaret's House... about the people who influenced our decision to enter Church work.

Most of us have been active Episcopalians all our lives. We all have graduated from college. Some worked after high school, then went to college and came directly here to Saint Margaret's House. Others (and I fit in here) were dissatisfied with a secular profession and were asked at just the psychological moment,

Continued on next page

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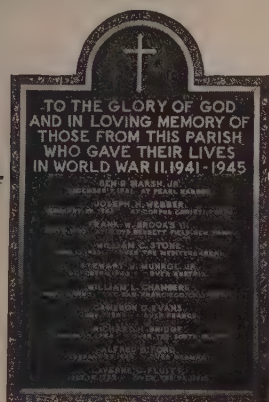
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## We Learn, Live Together

Continued from page 28

"Have you ever thought of going in-  
to Church work?"

In my case, it was the minister in  
my home parish, Glenn F. Lewis at  
St. Clement's in Saint Paul, Minn.,  
who asked the question. And it led  
to talks with Mrs. Harold E. Blod-  
gett, the Woman's Auxiliary person-  
nel chairman for my diocese . . . then  
to correspondence with both Miss  
Ellen Gammack, personnel secretary  
for the Woman's Auxiliary and with  
Dean Grammer. This September  
found me here at Saint Margaret's,  
starting what, I'm sure, will be one  
of the happiest, most fruitful, and  
most satisfying experiences of my  
life.

Of course we talk, too, about what  
we hope to do when we graduate.  
The second-year students have defi-  
nite ideas; for example, Nancy wants  
to be a D.R.E. (that's director of  
religious education) in a parish.  
Mary Carey is heading for college  
work. Frances Johnson for parish  
D.R.E. work. Tobina wants to do  
missionary work in Europe. Those  
of us in our first year plan to wait  
a while before making a decision.

Some of us want to go back to our  
home sections of the country; others  
would like to go abroad. And I can  
think of a couple who would like  
nothing better than to stay right  
here in sunny California!

Actually this schedule of our day  
at Saint Margaret's is quite inade-  
quate, because, as in Church work,  
some of our days are all study, some  
all play. Times when the pressure is  
on full tilt; times when it's off al-  
most completely! Wonderful train-  
ing for the unpredictable, varied life  
of the average Church worker!

I've often thought how glad I am  
that Saint Margaret's is called a  
house and not a school. Because it's  
so much more than a school. Of  
course, "book-learning" is a very  
important part of our two years. But  
we also apply this knowledge in a  
most practical way to the specific  
jobs for which we're training. And  
we have an opportunity, too, to re-  
late what we learn to group living.  
We learn, we work, and we live . . .  
at Saint Margaret's House.

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## Tragic Winter in Palestine

Continued from page 23

religion as Christians and freedom to govern themselves as Arabs, or rather as Palestinians.

The Christian world has been strangely indifferent to the sufferings of our brothers in the Holy Land. A great deal has been said about the claims of the Jews, and something, not very much, about the claims of the Moslems, but practically nothing about the claims of the Christians.

Let us look at things for a moment from their point of view. It is all the more necessary that we do so, as the so-called Arabs, whether Moslem or Christian, do not have at their disposal enormous sums of money for propaganda, by press, by radio, or by moving pictures. They consider that the United Nations acted by a bare majority in assigning half their country to another people. They consider, as many in the United States consider, that the question was never fairly considered on its own merits, that there was far too much political maneuvering and intriguing, and some raise the question of whether our politicians would have taken the stand they did, and whether they would have thrown the enormous weight of American influence into the side of the scales they did, if there had been 4,000,000 Arab votes to consider in New York State, instead of the votes of the rival group.

Be that as it may, we Americans have an enormous responsibility for the present chaos and tragedy of the Holy Land. Our political somersaults and the meddling of politicians have made a bad situation even worse.

Certainly, as Christians, we have every sympathy with the Jewish Displaced Persons. We had every right to take them into our own country, but whether we had the right to demand that the Arabs should yield half their own country, is quite an-

Continued on next page

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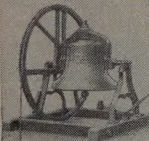
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## Tragic Winter in Palestine

Continued from page 30

other matter. I have for years urged that we should open our doors and our hearts to these Jewish DPs and admit them to our own land in far larger numbers than our government was inclined to do. But instead we brought terrific pressure on the United Nations and virtually compelled the present settlement. Nathan's parable of the ewe lamb comes to mind.

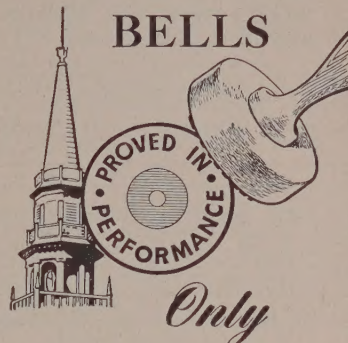
Assuredly the United Nations had no easy task. The judgement of Solomon in deciding the fate of the child claimed by the two women was simple compared to the problem before them. But a decision which left practically no Jews in Arab territory, while leaving the population of the Jewish State nearly fifty per cent Arabs, was a decision which could only bring the most tragic results. And a decision which left the wonderful citrus industry built up by the Arabs for generations entirely in the new Jewish State, was one whose wisdom might be questioned. And now the question of the oil regions comes in to complicate it further.

Once more, it is necessary to bear in mind that these so-called Arabs, whose country we have light-heartedly carved up, and half of which we have given away, are the people whose forefathers have lived in this country thousands of years before the white man set foot on the soil of North America.

Particularly pitiable is the plight of our fellow Christians of Nazareth,

Continued on page 32

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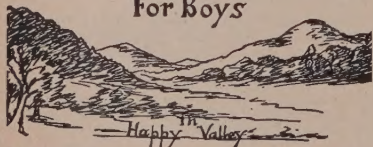
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## Tragic Winter in Palestine

Continued from page 31

the city where our Lord spent His boyhood and early manhood, expelled with great violence from their homes, and sent forth to wander destitute through a land that had been theirs from time immemorial. But the sad condition of hundreds of thousands of others, whether Christian or Mohammedan, is one to which no one with a human heart can be indifferent. The flight of the Holy Family is now being reproduced many times over.

As Americans we have a duty to aid these people, and as Christians it is our joyful privilege to help our brothers. The need is tragic and immediate. Unless aid on a large scale is received at once, hundreds of thousands of Arabs will starve or freeze this winter.

## New Brazilian Bishop

Continued from page 13

summer he was in New York City for a while, representing the Bible Society at a conference, and purchasing bubble gum for the small Kriskkes. Such short trips have constituted—and probably always will—the extent of his travels, for his work at home is more than enough to fill a lifetime.

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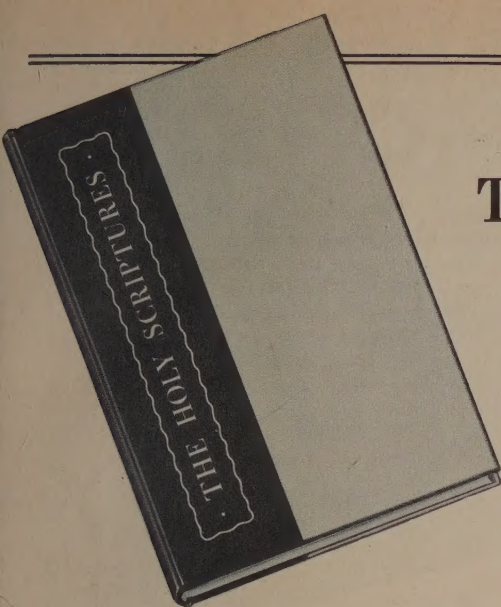
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ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

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